CHAPTER II

EVOLUTION OF SETTLEMENTS

1. EVOLUTION OF SETTLEMENTS IN SEQUENT OCCUPANCY

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4. DIFFUSION OF SETTLEMENTS
The interplay of historical and socio-economic factors with physico-cultural determinant has produced a social structure of Bharatpur District, which is quite distinct from that of other region. The intermixing of various ethnic groups and cultural traits from within and outside the country have produced a complex pattern. The beginnings of settlements in the region go back to prehistoric period. This is borne out by the legends and folk lore of the area, the presence of large number of mounds suggest that the area had a number of settlements in ancient period. Archaeological excavations have shown that settlements of this region date back to 1500 B.C. and area has been under the sway of many dynasties. Thus the present pattern of settlements distribution is the result of a series of ups and downs of earlier settlements. This is why the study of its historical evolution is most relevant to present work. Hence an attempt has been made here to trace the evolution of settlements of this district taking into account the evolution of settlements in sequent occupancy, place-names, territorial evolution of clan settlements and diffusion of settlements.

1. EVOLUTION OF SETTLEMENTS IN SEQUENT OCCUPANCY

On account of the non-availability of concern literature, the history of human occupance of the study area is shrouded in obscurity. Any analysis of the cultural tradition made previously indicate the region has been the one of the most ancient settled
place in the country. Some literature and historical account on the settlement in this region in general are available. Hence for the present study, the literary historical account and archaeological evidence found in Bharatpur District have been taken into consideration. The evolution of various settlement in sequent occupancy has been studied under following heads:

1.1 Prehistoric
1.2 Ancient Period
1.3 Medieval Period
1.4 Modern Period

1.1 Prehistoric

Long before the arrival of Aryans the region had settlement of the aboriginals. The earliest remains i.e., terracotta cakes, steatite and faience beads, Kiln-burn-bricks, a furnaces, animals figurines, inscribed pots, a broken blade of bronze or copper have been found at Pengore and Sewar. These antiquities are believed to have belong to the Harappan phase of Indus valley culture and point to the sites having being a station of that culture in region.

1.2 Ancient Period

Excavation of various sites of the region have been shown that settlement of this region begin around 1500 B.C. The earliest remains i.e. pieces of ochre coloured pottery (OCP 1800-1300 B.C.) have been found at Kair, Khan Kheri, Nithar Air, Pengore and

Sewar. The Black and Red Wares (BRW 1300-1200 B.C.) have been recovered from Dehra, Umra, Kwardiya, Satar, Darapur.

The region is also very rich in the deposit of painted grey ware and its associated ware. A large number of fragments and even complete pots of the classical and cruddy painted grey ware (P.G.W. 1300-1700 B.C.) have been recovered from the different sites of the district, such as Kaman, Januthai Kushana, Pengore, Sewar, Darr, Abar, Gamri, Therya, Viravi, Shimnagar, Songaon, Jatohithem, Gulena, Gohanwali, Agona, Pai, Sahera, Ikram, Karewa, Satar, Tomrer, Umra, Promodia, Khoh.

Recent excavations at Noh revealed that existence of five culture period of ceramic industry viz. Period I Ochre coloured ware period, Period II: Black and Red ware Period III: Painted Grey ware, period IV: North Black polish ware and Period V: Sunga Kushan phase.

Period I represented by a 45-70 cm thick deposit by yellowish brown earth, mixed with kankar, showed the use of ochre coloured pottery. The OCP sherds from Noh, orange to deep red coloured, are wheel turned. Most of them showed rolled edges. Apart from the fragments a basin and a carinated bowl, no complete shape

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1. Indian Archaeology, 1877-78, p.46.
BHARATPUR DISTRICT
SETTLEMENT SITE OF DIFFERENT PERIODS

Fig. 2.1
were available. The collection also included two shreds into incised linear decoration.

Period II was marked by the use of plain black and red ware which forms a distinct phase between the deposit yielding the OCP and PGW. The black and the red ware at Noh, represented mostly by dish and bowl and showed incised decoration which were noticed for the first time. The associated ceramic of this period were coarse red and black shipped wares. The distinct features of this period however was the presence of shapeless iron piece. The other findings includes ghata (vase shaped) bead and bone spike. No structural remains were noticed in the area under excavation.

Period III was marked by the distributed strata. However, sufficient quantities of PG and NBP wares was also presence, though in less quantity. The others finding from the period included, beads and semi precious stone, copper, bone and terracotta, terracotta disc (incised a scalloped), terracotta wheel and gamesman, bone socket, spikes and decorated figurines, objects of iron like dishes, arrow heads, spear heads etc. hammer stone erucibles and a PG ware sherd having cloth impression.

Period IV witness the total disappearance of black and red ware. The PG ware in basic fabric, however, continued, along with the ware. The other findings from the period included, beads of
Plate 2.1  Standing Human figure, Mauryan Period

Plate 2.2  Ek-Muhi Siva Lingam, Sunga Period
terracotta glass wory and stove, a stealite casket, corroded copper coins and terracotta human and animal figurines.

Period V was characterized by the typical pottery of Sunga and Kushan periods. The period is marked by eight structural phase. The exact plan of the houses, of course, could not be determined due to limited nature of the area under excavation. The use of both sun dried and backed bricks were attested. Three earthen hearthies in a single row as also a rock well with sixteen terracotta ring were also expored. Sherd decorated with 'triratna' and 'Svatika' symbols were also obtained. Noteworthy finds of the period comprised copper coins, dices, antimony rods, bangles and shell, glass and terracotta potters dabber, stone beads etc and number of terracotta figurines, both human and animal on terracotta humped bull showed the trident symbol over it (Plates no. 2.2, 2.3, 2.4).

Exploration at Rupbas, Sewar, Bagadan, Aghapur, Aou and Kaman in the district showed that the last three placed were painted grey site.\(^1\) In the course of exposing the plinth of the monument called Chaurasi Khamba\(^2\) at Kaman, a few sculpture and ornate architecture fragments including a stone inscription of circa ninth century A.D. were also discovered.\(^3\) Other findings

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1. Indian Archaeology, A Review, Department of Archaeology Govt. of India, New Delhi, p.74.
3. Indian Archaeology, A Review, (1957-58)Department of Archaeology Govt. of India, New Delhi, p.69.
Plate 2.3  Dwarfish Figure (Kumbha Rashi) Sunga Period

Plate 2.4  Bodhi Sattva, Kushan Period
include the Gupta sculpture from Pangore (near Deeg) and a number of early medieval stone relief and sculpture of the Abaneri group from Nithar near Ballabgharh. In Dholpur region, near Abdulpur, exploration brought to light an extensive ancient site, strewn with brickbats, Jain and Savite sculptures and potsherds including those of painted grey ware and black and red ware. Locally known as Dhonder Khera, the site is situated on the confluence of two rivulets-Medki and Maghi, both tributaries of river Paravati (Plates no. 2.5, 2.6).

Though it is not possible to trace the successive evolution of settlements in the early historical periods, it is almost certain that the region was occupied by Pre-Aryan people during prehistoric times. Though archaeological evidences of earliest settlement of the Aryan people in area are not available, it may be summarized that their society was mainly rural, based on agriculture economy. They must have cleared the vegetation along tributaries of the Parvati, Chambal and Ghambhir rivers to settle in this region. They must have made their colonies and named these after the name of the chief of their tribes, or clans. By the end of seventh century B.C. the Aryanization of the area had been completed and a four tier political organization had been evolved i.e. tribal Kingdom (rastia), containing tribes (Jana), tribal units (Vish) and villages (grana).  

The smallest unit of a settlement was the griha (house) followed by

Plate 2.5  Vishnu Halaina, 12th Century A.D.

Plate 2.6  Parikar, Brahmabad, 17th Century A.D.
*kula* (habitation of joint family) which was headed by the eldest male member of the family called *Kulapa* villages were the basic units of administration and were generally of three types: the majority of them were those which had grown out of inter mixing of the Aryan and non Aryan settler whose main occupation was agriculture. The habitat (*Vastu*), around the village deity was surrounded by *gram-Kshetra* (cultivated field) beyond which lay Vraja (forest and posture lands). The second type was the *paccanta grama* (border village) inhabited by aboriginal a degraded tribes. The type of consisted of villages mostly occupied by artisans and craftsman. The houses of the period were made of wood and bamboo and they did not differ much from those found today.

The settlement of the Aryan may be classified on the basis of their function into six different types, which are as follows by their:

(i) Goshchala (Cattle ranch)

(ii) Pali (a small barbarian settlement)

(iii) Durga (Fort)

(iv) Kharrata or Patkan (town)

(v) Nagar (City)

The head or the protector of an Aryan villages was known as

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There were a joint family system in these villages, and its organization was based on decimal system. Aryan settlement systems were divided into eight types, on the basis of their layout and plan, which are as follows:

(i) Dandaka (resembling staff)
(ii) Sarvatobhadra (happy in all respect)
(iii) Nandyavarta (abode of happiness)
(iv) Padmaka (like lotus flower)
(v) Prastava (conch-shaped)
(vi) Karmuka (bow-shaped)
(vii) Chatarmukha (having four faces or walls)

Figure 2.2 shows the plan and layout of Aryan villages. Each village was surrounded by a wall and a ditch for defense purpose. There was generally a gate in the middle of each of the four sides, dividing the village into four quarters. The centre of the village was generally occupied by a temple, tank or a public hall. The four quarters were further sub-divided by straight streets. Each quarter was inhabited by people of a particular caste or profession, the best quarters being generally reserved for Brahmans and people of other high caste.

PATTERN OF RURAL SETTLEMENT IN ANCIENT PERIOD

DANDAKA

SARVATOBHADRA

NANDYAVARTA

PADMAKA

SWASTIKA

KARMUKA

PRASTARA

CHATURMUKHA

--- DITCH  
TANK

CIRCUMAM- T-TEMPLE
BULATORY PASSAGE

Fig.2.2
These early settlements were in the form of compact and self-sufficient villages, they were variously gamak (small village), gama (ordinary village), Thigoma gama (big village), gama (ordinary village) dwara gama (sub urban village) and pachhanta gama (urban village). Around the village there were arable lands (gramak-shetra), a common pasture land for the cattle and a jungle to provide timber and fuel-wood. There was a garmika (headman) in every village either nominated by the king or elected by gama Vriddhas (village elders) to manage the affairs of the village and maintain peace and security.²

The close proximity of the district to Mathura in the east and to Bairath in the further west, lends to an area an antiquity of epic age when Matsya inhabited this region. This tribe is mentioned in Rigveda along with other Aryan tribes.³ It flourished as a Mahajanpada in the time of Buddhistic Anguttara Nikava.⁴ The Matsya also suffered to in the ancient Jaina Prajnapana and the Mahabharta extol the purity of their social and religious systems.⁵ They also appear in connection with Vasas in the Kaushitaki Upnishad and with Salvas in the Gupta Brahman. According to Manusmriti the matsya were included in the Brahmarshidera⁶ and

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they appear as one of the select few of the Aryan races noted for their devotion to Brahmanical ideals.\textsuperscript{1} Regarding the extent of the Matsya settlement, it lay to south the south of Kurus of Delhi and to the west of the Surasenas of Mathura, southward it approached the Chambal, while westward it reached the forest skirting the river Sarvasti.\textsuperscript{2} To be more exact it thus comprised the modern Alwar-Jaipur-Bharatpur territory with Viratnagar (modern Bairath) as its capital. The epic associates salvas with kuru-Panchalas and they probably occupied what is now the district of Alwar. Matsya was allies of the Pandvas in Mahabharata war\textsuperscript{3}

The discovery of the Minor rock Edict of Ashoka at Bairath\textsuperscript{4} goes to prove that this region was included in the Mauryan Empire (Plate 2.1). The disintegration of the Mauryan Empire was followed by the invasion of foreigners and evolution of small principalities. The punch marked coins belonging to the period of Heliokes, the Greek king of Bacteria and that of Apollodotos, Menander Antialbidas and Heraios found at Bairath,\textsuperscript{5} further lead to the sunrise that Bairath and the country around it formed part of the Greek dominions.

After the fall of the Pushyamitra and the end of the Greek invasion in the closing years of the first century B.C., the rules of

\textsuperscript{1} Chaudhary Sb., 'Ethnic Settlement in Ancient India' Calcutta (1955) pp.29-32.
\textsuperscript{2} Ray Chaudhary H.C., Political History of Ancient India, Calcutta (1938) p. 137.
\textsuperscript{3} Sirsar D.C., Studies in Geography of Ancient and Medieval India, Delhi (1960) p.105.
\textsuperscript{4} Indian Archaeology – A review (1961-62 and 62-63) Department of Archaeology Govt. of India, New Delhi, p.38 and p.18.
\textsuperscript{5} Ibid.
the rural republic, Yaudheyas and Arjunayans, appears to have emerged in the lands within the triangle Delhi-Jaipur-Agra. This is further corroborated by the discovery of an inscription of about third century A.D. of Yaudheyas Vijayagarh or Bijaygarh near Bayana.¹ That the early Kushan power extended to this region is testified by the discovery of a large number of Kanishka² records at Mathura as well as by the sculpture found at Noh and Aghapur in the district. At Noh, the excavation included a spotted red-sendstone sculpture of early Kushan date, depicting for Maitreyas. At Aghapur, a few painted greyware shreds along with two fragmentary Kushan Sculpture were discovered.³

Three types of coins struck by Yandheyas are available. The first of these, bearing the legend Bahudhanaka Yadheyanam showing that these were stuck by the Yandheyas at Bahudhanaka are assigned to a period about the end of the first century B.C. The second type of coins, both silver and copper, was issued in the name of Brahmanyadeva Kumara, the tutelary deity of this people and is assigned to the third century A.D. The third type of coins in copper showing Kushana influence may be assigned to the third and fourth century A.D.⁴ An inscription dated A.D. 372, on a sandstone pillar in Bayana for refers to the Varika king Vishnu

². Ibid
³. Indian Archaeology – A Review (1961-62 x 1962-63) Department of Archaeology Govt. of India, New Delhi, p. 38 and 18.
⁴. The History of Culture of Indian People, Vol.II – The Age of Imperial Unity, Bombay (1960) p.32.
Vardhan, who was a tributary of Samudragupta. Vijaygarh or Bijaygarh near Bayana was an important centre of administration in Gupta period.¹ Near Naglachhela, south-east of Bayana, the largest hoard of coin of Gupta period was discovered and Gupta sculpture have been found at Bayana, Kaman, Nehar and Pagone.²

The Gurjaras came into prominence about the second half of the sixth century and from the writing of Hieun Tsang, it may be concluded that the portion of this district fell within the ancient Gujaratra of Gurjara country.³ Its capital was located at Bayana⁴. Inscriptions suggest that the Gurjara Pratihara Kings Bhoj I and Mahipala II held their sway over the area extending up to the district.⁵ In the later period of Pratihara supremacy, the Kingdom of Vatsaraja the Pratihara King included Malwa and east Rajputana.⁶ Najphat II of this dynasty had definitely a hold on Matsya which is proved by the Gwalior inscription.⁷

In the ninth century, a branch of Chauhan family ruled in Dholpur apparently as a feudatory of the Imperial Partihars of Kanauj.⁸ The king Jaitapala of the traditional list of Yadu dynasty may be placed in the first half of the seventh century. His

1. Imperial Gazetteer of Indian People, Vo. VII, Oxford (1908) p.137.
7. Ibid.
8. Ibid.
successor was Vijayapala who may be identified with King Vijaya of Bayana inscription date 1044 A.D.¹

The ancient history of Bharatpur district does not lend itself to a comprehensive and systematic account. Yet archeological evidence makes one thing clear that the region has remains in the occupation of different rulers in different period and that they have all left their cultural imprint upon its physical landscape. It is clear from foregoing analysis that the region was continuously settled from ancient to medieval period, though it is very difficult to trace the pattern of settlement during the different periods, until extensive excavations are conducted, which is impossible on account of the high density of population in the region.

1.3 Medieval Period

In 12th century the Ghurida invasion had destroyed the Chauhans power in north India Prithviraj was defeated in Tarain. In 1195 A.D. again came to India and attacked Bayana, where upon Kunwarpal, the chief of Bayana evacuated his capital and entered himself in Thangarh which he had to surrender after a short siege. The several stronghold and strategic outpost of locality were then occupied and garrisoned and command of this frontier between Rajputana and Doab was entrusted to Bahauddin

Tughril.\textsuperscript{1} After the death of Qutubuddin Aibak the hold of Turks over Bayana weakened, owing to the efforts of the dethroned rulers who were endeavouring to revive their power. Iltutmish’s successor were weak and the continued depredation of the turbulent people of Northern Alwar region known as ‘Kohpayah of Mewat’ hampered their success considerably. Actually, Mewat or the country of Meos which included the district of Mathura, Gurgaon and part of Alwar and Bharatpur states became an abode of notorious rebels and a source of constant trouble to the rulers of Delhi. The Yaduvanshi Rajputs of Bayana and Tahangarh having been deprived of their stronghold and territories, had migrated to this region of Mewat. It appears that the parts of this area remained under the sultanate of Allauddin Khilji as well. He once consulted Qazi Mughiruddin of Bayana as to the legality of his new regulation and measures against Hindus.

During the reign of the later Tughlaqs the turbulent Mewati became more turbulent. Sarang Khan the governor of Dipalpur was also becoming hot-headed and had dislodge Sharika Khokhar. He attacked Khizr Khan at Multan which was occupied by him (1396 AD). Consequently Khizr Khan had to flee and sought refuge with Shams Khan Ahudi at Bayana. Shams Khan was Amir of Bayana from about 1397 to 1416 AD. After the departure from Delhi Timur

\textsuperscript{1} The history and culture of the Indian People, Vol. V - The Struggle of Empire Bombay (1957) p.120.
defeated Shams Khan Ahudi, but without occupying Bayana he pushed to Katehar. Later Bayana was captured by Mubarakshah. After the death of Mubarakshah, the power of Sayyed dynasty began to decline rapidly and Sharqi rulers of Jaunpur tried to make the best of situation. Being related to the late dynasty, they aspired to succeed to sultanate of Delhi but their place were foiled by Bahlot Lodi but the long reign of Bahlol Lodi was marked by constant disturbances from Sharqi rulers who never gave up hopes of supremacy.

Sikandar Lodi who succeeded Bahlot at Delhi captured the Bayana and Dholpur. He replaced Vinayakdeva by Qamaruddin Ibrahim Lodi the successor under took an expedition against Rana near Dholpur.

The second quarter of the sixteenth century marks and establishment of Mughal Empire which contained till the middle of the nineteenth century. Babur fought against Rana Sanga at Khanua village now in Rapbas tahsil of the district. After the battle of Khanua, Babur victoriously marched on the Bayana and took possession of it. He reduced Mewat on 7th April 1527, entered its capital Alwar in triumph.

The strong hold of Bayana continued to be an important military outpost. Under Akbar, portion of this district comprising the Mahals of Bayana, Bari, Toda Bhim, Khanua, and Dholpur fill
within the *Sarkar* and Suba of Agra while the tahsil of Gopalgarh, Nagar, Pahari and Kaman were with Jaipur state.¹ The region around Rupbas was favourite hunting ground by the emperor. Raised slabs of stones or Chabutras are still to be found in the Channah close by, from where Akbar used to shoot.²

The district during the reign of Jahangir and Shahjahan retain the importance. Dholpur remained the seat of imperial subahdar of whom Fatullah Khan and Mahabat Khan built, during the region of Shahjahan, new suburbs built called 'Fatehabad' and Mahabat Nagar. During the reign of Aurengzeb in 1668 A.D. the jats rose under two new leadership Rajaram and Ramchehra the petty chief of Sinsani³ and Soghar.⁴ They built several small ports in the almost trackless Jungles, strengthened these with mud walls that could defy artillery even today, the fort and city of Bharatpur surrounded by moots and mud walls.

After the death of Aurangzeb, the Mughal empire decayed rapidly owing to weak successor and internecine faction. In this period of turmoil various principalities become independent. The influence of Jats became very power. In 1722 marks the recognition of Bharatpur as a separate state. Badan Singh built four new fort viz. those at Deeg, Kumher, Bharatpur and Weir. In

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4. Ibid.
1733, Suraj Mal had shown signs of promise when he captured the fort of Bharatpur from Khemkaran, the rival chief, whom he killed and laid the foundation of Bharatpur city. Surajmal was the most powerful man of Jat he captured many fort and Jagirs.

Political condition was changing fast Ahmad Shah Abdali was hovering over north India and Marathas were advancing their power beyond their usual fortier. In the third battle of Panipat (1761) the Marathas were crushed. Death of Suraj Mal created family dissension concerning the succession. Jawahir Singh the successor made elaborate preparations for the war against the Najib Khan. He hired Malhar Holker a Maratha army of 20,000 horse for 22 lakh of rupees. He captured the fort of Ballabgharh which was to serve as a base for operation.

Madho Singh invaded the Jat territory in 1768 and a battle was fought outside the Kaman. The Jats were defeated and after the death of Jawahar Singh, the power of Jats began to decay and their dominions began to shrink.

The fall of Mughal Empire, coupled with the exit of Marathas, Jats created condition of insecurity in it. So a large number of fortresses (garbis) were built by Jats, commonly of mud for defense purpose. The remains of these garbis may still be seen at many places. These were buildings of considerable strength around each of which a large number of settlement emerged.
1.4 Modern Period

The zamindars fought desperately against the British to save the region from their hands but failed to do so, as a result, political confusion prevailed in the area which led the rural people congregated in large village for security.

The early years of the nineteenth century were marked by rivalry between the British and the Marathas to attain supremacy. On the outbreak of Maratha war in 1803, Dholpur slipped from the hands of Sindhia into those of the British and the treaty between the East Indian Company and Raja Ambeji Rao provided their parganas of Bari, Dholpur, the fortress of Gawalior and Rajkhera, along with other areas should hereforth be in the possessions of the former and these could be disposed by the company in any manner it liked.¹

After 1857 the region was fully controlled by the British Government, during the time many department such as judicial and revenue, were started and tehsil and thanas were established and system of maintaining records were introduced. The principal events of this period were opening of railways in 1873-74, the famine of 1877, the agreement of 1879 for suppression of

manufacturing of salt, the absolute of all transit duties save those on liquor, opium and other intoxicating drugs.¹

Introduction of railways was an important milestone in the evolution and growth of settlement in this region by the beginning of twentieth century, industrial activities had been firmly establishment and had diversified in the district. The important industry were cotton, salt, crude glass, bottle etc and these were manufactured in various part of the district. Close on heel of industries and agriculture development trade also flourished in the district. The impact of railway was much greater and export of food grains, oil seeds, raw cotton, ghee, metal, sugar, hids and Indian piece goods was made possible. Bharatpur being a good halting place for travelers to and from Delhi, Agra, Mathura, Jaipur. Many Saries were established on the periphery of the town. Along its entrance road many new settlements was found. The Bharatpur district was divided into a number of administrative units, sub-division (tehsil / pargana), thana and revenue village. Though British like their predecessors, did not interfere in the village organization in general, the pattern of settlement was considerably modified after the establishment of their rule. The people began to move out the confines of their villages, construction their new dwelling in open space near their field, a fact which subsequently led to the development of hamlets.

After independent (1947), the settlement in the study have witnessed a general tendency of dispersal, because of changed economic conditions, loss of holds traditional as well as other socio-religious belief and customs, the abolition of zamindari system, the consolidation of land holdings, extension of means of transportation and Communication, electricity, irrigation, banking and marketing facilities to the rural areas, improvement in the methods of farming with use of high yielding verities of seeds, fertilizers, pesticides and new farm machinery all have contributed to this trend in recent years. The phenomenal increase of population and consequent demand for more land for farming and housing has only led to the wide spread shrinkage of forest cover also to the reclamation of usar (barren) lands. The new administrative institution like Development Blocks and panchayats and public building belonging to Primary school, rural health service, panchayat bhawan (village council house), community etc. have contributed a lot to a change in rural landscape of the study area. A large number of new settlements have grown up around these centres. The programme of providing house-sites and credit facilities to Harijans and landless labourers, the massive dive for linking the village having more than 1500 peoples with main road, the extension of health services and drinking water facilities to village have made their impact on settlement pattern in rural areas
of the district. Due to these development, new settlement sites are emerging closer to the fields or long the transport road.

2. **PLACENAME ANALYSIS**

Place-name analysis has enjoyed much importance in the field of settlements histogenesis as it is a valuable source of the study of the evolution of cultural landscape, especially those of rural settlement. According to Brunhes, place-names are fossils of human geography.¹ The study of place-names help to trace the evolution of rural settlements because their suffixes and prefixes are closely related to the physico-cultural background of an area, since there is an complex relationship between names and places and geographical surroundings. Kemble (1849) discovered the significance of place-name ending in ing and ingham in the evolution of Saxon settlements of southeast England. The suffixes point to the clans which had settled in the places which now bear their name.² Alice Mutton (1938) has traced various phases of the settlements of the Black Forest areas, based on the evidence furnished by the place name ending and their distribution.³ Dickinson (1949) has studied the evolution of German settlements with the help of place-name suffixes. He has traced the evolution of

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plans of rural settlement and discussed the distribution of settlement type in Germany with the help of place names.¹

Indian villages have varied nomenclature and even in the same region there are diversities because of variations in physio-cultural and socio-economic condition at micro geographical environment which provides dues to the evolution, growth and decay of earlier human settlements. It has been found that different place names have been assign to same place in different historical periods. Such changes of place names are due to change of people inhabited them and have also resulted from changes in their socio-economic condition. During the course of field studied related to the present work, it has been found a large percentage of the names of Bharatpur District have suffix or prefix like Pur, Pura, Nagla, Garh, Garhi, Sarai, Khera, Khurd, Kalan, Mafi, Chak etc. and these affix usually refer to a ruling chief. Maxwell (1965) has successfully traced the origin and evolution of settlements around Sheffield through various phases of its colonization on the evidence.² Nitz (1972) has attempted to trace evolution of Teutonic settlements in southern and Western Germany with the help of such evidence. He points out that when belligerent group of Teutonic folk had permanently settled down, they named their

settlement after the groups of inhabitants who again named them
selves after the head of leading family. According to him, village
name with suffix ingen added to a person's name belong to the
period of Teutonic colonization or a God or Goddess and or the
topographical feature or the vegetation of the area. Thus it may be
inferred that village are somehow or the other associated with
physico-cultural and socio-economic conditions of the region. So
Place-name analysis has been used as a tool to trace the evolution
of settlement.

According to local tradition claims that the Bharatpur is
named of Bharat, the brother of Lord Ram of Ayodhya, whose
younger brother Laxman was worshipped as the family duty by the
rulers of this state and whose name was engraved in the state coat
of arm and seals.

2.1 Place-names Associated with Culture

The history of Bharatpur shows the region has a very ancient
culture and tradition. A major portion of Bharatpur District which
is near to Mathura has Varaj culture. The word Varaj or baraj, in
vedic literature, in the Ramayan and Mahabharata has been used
for 'cowshed' and pastoral land. Mathura the heart land of the
baraj culture was noted for its pasture land, forest and horned
cattle, especially cows. Bharatpur District, having close links with

Mathura has therefore many place-names associated with baraj culture.

A large number of Hindu gods and godlings also influenced the cultural setup of the region. Place names such as Kanua, Darkaula, Karasusna and good examples of this. Besides this there are other religious monuments which influence the rural life of the people of the district. Such as Sivalinga and Yaksha figure depicts the culture. Other important monuments are two temples, one of Lakshmanjji the deity of the ex-ruling family and other dedicated to Ganga.

There are nothing peculiar about the Muslim culture of the district. The pattern is more or less the same as the other part of North India. A mosque called Jama Masjid and Moti Mahal are two example of Muslim culture in the District.

2.2 Place-names Associated with Forest

From the study of various place-names of the district it appears that the region was once largely covered with forest, thickets, shrubs and groves. From the traditional account of the district contained in the files of the district, it appears that a fairly large number of villages were under forest cover prior to being inhabited. The presence of words having associated with different kinds of vegetation such as Khandi, Ghana, Juraiya, Arangai, Jhau, or Jhan and Shikar, in large number of village name
BHARATPUR DISTRICT
 DISTRIBUTION OF DIFFERENT PLACE NAMES

PLACE NAMES ASSOCIATED WITH

- Culture
- Forests
- Topography and siting
- Animal
- Caste and community
- Age and size of settlement

State Boundary
District Boundary

Fig. 2.3

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suggested that these places were once covered with forest or thicketts. In addition to these, there are villages which are named after trees found in the forest e.g. Armi, Jamun, Dhak, Mahua, Imli, Shisham, Bakagen and so on.

It is obvious that the region was covered with fairly dense vegetation which was subsequently cleared by the inhabitants during the course of settlement. Hence there are many villages indicating the burning or clearing of forest, such as Bankati, Barotha, Jarothi, Barauli, Jaroth etc. denoting a settlement founded after the cutting down or burning of forest. Other names like Jaraiya, Amni, Kadhi and Janera signify the forest settlement. Many villages in the district are associated with Pipal trees such Pipalgaon, Pipalgarhi, Pipalnagla etc. Similarly various villages have name after various trees such as Imlani, Imlia, Maho, Mahua, Khajuraouth, Neemkhera, Kansera etc. these names indicated their close association with different trees.

2.3 Place-name Associated with Topography and Siting

Various villages found in Bharatpur District indicates the names associated with different topographical features like rivers mound depressions, and characteristics of soil such as Kherwa, Kheragaon, Pahari, Nagar, Pehpur, daryapur, Gangapur, Bhawan Nagar. These names indicated the village bearing various places names have closely associated with rivers.
2.4 **Place-name Associated with Animals**

Tiger or Bagh is the only wild animal with which some of the village place names are associated like Baghraya, Bhaghayia, Baghan are examples of this. The location must have covered with forest having wild animals in the past. Some of these settlements which came into existence as a result of the clearing of the forest land might have been occasionally visited by tigers.

2.5 **Place-name Associated with Caste and Community**

There are so many villages in Bharatpur District which have been named after caste and communities inhabiting them such village are mainly hamlets that are attached to main village. Nagla Chamar, Yadupur etc. are villages named after the communities of scheduled caste and backward class. Many village are name of Muslim caste and name such as Khanpur, Kheri Allauddin, Shahzadpur, Nagla Firozpur etc are example.

2.6 **Place-name Associated with Age and Size of Settlement**

There are various villages using suffix and prefix like Khurd, Kalan, and Pur, Pura, Nala, Garh, Garhi, Nagar etc. indicate the size and age of villages. Village names ending in Kalan or Khas and Khurd or Pura designate generally the earlier and late settlements respectively and 'big' and 'small' as there Persian word\(^1\) imply Chaniyan Khurd, Fateh Kalan, Fateh Khurd, Raipur Khurd, Semla

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Khurd, Semla Kalan are examples of such names. Similarly village names having terms like garh and garhi suggest former seats of the local chiefs where the people used to assemble for safety and security. Gopalgarh and Bhanpurgarhi are example of such village.

3. TERRITORIAL EVOLUTION OF CLAN SETTLEMENTS

The dominant corporate group always occupied the key pint of territory and allowed other, non corporate groups of men and women, to settle on land given on them order to carry out their socio-economic activities within its organizational framework. Thus territory formation was the first step in the process of setting at lower level. Due to this there has been a strong link between settlement pattern and economic activity. Territory formation is the initial stage was not usurpation of a region but the occupation of virtually virgin or thinly populated land by a group of people on a small scale. Such an area had enough scope for expansion of settlement and development of socio-economic and political institution with a view to ensuring peaceful existence and defence. During the course of land occupancy and actual settling process, emotional and historical ties developed among the inhabitants, which tended to bind them to live together in a territory. Such a territorial occupation required autonomy for the occupants to function as a viable unit. Many cultural institutions such as

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shrines, market, fairs and places associated with gods and godlings came up in the course of the settling process and these made the inhabitants feel that some places were vital for, the wellbeing of the group and must be defended. The occupied land, the shrine, the family burial ground and sites of local festivals also generated a sense of belonging to the territory among the settler which was shared by the non-corporate group with those of the corporate political group. As such, the territory becomes a complex symbol of possessiveness, means of sustenance and well being and security and culture evolved over a period of time.

At the time of original occupancy there was no fixed territory system. However, later, these territories developed as clan based republics headed by their chief.\(^1\) During the medieval period there was three - level political structure is almost all parts of India. At the top was Delhi or central government, in the middle was the regional or provincial administration and at the base was the hegemony of the local dominant corporate group. An occupied territory generally termed raj or laga, was the primary clan area and came to be known as Pargana. The Pargana was segmented into sub clan or secondary clan areas known as tappas, which were sub-divided into smaller territory units were known as gaon (gram). As a results of these three tier division, there evolved a

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hierarchy of settlements, the original chief settlements at the Pargana and tappas levels developed as quasi settlement because of their respective territory and sub-territorial commands of leadership and resources, whereas the gaon evolved as the basic rural unit of settlements with local resources utilization and political power. Under the prevailing linear political system, these three units i.e. gaon, tappa and Pargana were territorially structures on the functional principles of kinship and descent from the ancestor or founder of the dominant clan.¹ These settlements were, thus arranged on the basis of hierarchy, both aerially and functionally from the very beginning and counted to remain so until forces of modernization broke them up.

During British period, a five tier territorial systems of introduced i.e. Pargana, tappas or turf, taluka, patti and grass and gaon in descending order. The Britishers brought about enormous changes in the civil and administrative set up. The Pargana were maintained as sub-divisions of Tehsils and were used as revenue units, and they continue to function as such. Earlier, tappa was used as a fiscal division, but later British recognized the tappa as a sub-clan territory. Not only were taluqdari and zamindari and other territorial rights of land corresponding to them given weight,

but they also formed the basis of surviving and records of holding rights.

The foregoing discussion reveals that different people and societies had introduced their own methods of spatial organization and agriculture system, which, during the course of time, intermixed and metamorphosed and thus the present territorial system, was evolved which has a distinct structural pattern.

The present study focused on the various clan of the Bharatpur District from sixteenth to twentieth century, who functioned as corporate territorial groups and served as dominant local power in different parts of the region. So the study is based on information contains from Archaeological evidence, Aïn-i-Akbari and misli-Bandobast (miscellaneous paper of revenue settlement of 1866). Information from local tradition is also supplemented.

During Mughal’s reign Akbar (1556-1605) introduced the new unit of administration i.e. Sarkar. Under Akbar, portion this district comprising the Mahals of Bayana, Bari, Toda Bhim, Khanua, and Dholpur fell within the Sarkar and suba of Agra, while the Tehsil of Gopalgarh, Nagar Pahari and Kaman were with the Jaipur state.¹ The Sarkar of Agra contained 33 Mahals. The Malikan or Zamindars of land were Rajputs and only in six Mahals. Agra, Bayana, Chou-Muba, Khawah, Kathumar and

Hinduan, the Jats along with other were in the position of zamindari.\(^1\) The conflict between the Jats and Rajputs was of two types, first, where the Jats who were made mere cultivators tried to become zamindars and second, where the Jats who were holding zamindari tried to acquire more. The leadership of Jat uprising was, mostly in the hands of the Jats who were already in possession of land and may be called zamindars. And their conflict with the Mughal authorities and the Rajputs was a some extent a struggle for both land and social status. As the Jats had by this time risen into prominence and had extended their zamindaris in the region between Agra and Mathura to the borders of Amber, it was but natural that they should have caused concerned to the Mughal empire as well as the ruler of Amber. After the death of Raja Ram, the Jats had once mobilized under the leadership of his Fateh Singh and were causing trouble in the region, under this situation the emperor choose Bishan Singh who had succeeded to Gaddi of Amber after the death of his father Raja Ram Singh, to under take operation against the Jats. As a result Bishan Singh was appointed the faujdar of Mathura in the place of this father and also granted the faujdari of Kheri and Sarkar. He was also given the zamindars of many Jats village viz. Thus, Kho, and Sinsini, in the Pargana of Ao, the stronghold of Jats.\(^2\) The emperor also promised an increase in his mansab and a Jagir worth the

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Jamah of Amber if the Raja subduing the Jats.\(^1\) Hitherto the Rajput zamindars were dominant zamindar group in this region\(^2\) and the extension of the Jat power in this region would be the cost of Rajput zamindars. Thus it threaten the economic interest of Rajput zamindars. Secondly since the Rajputs considered themselves socially superior to the Jats, they were rightly concerned by the threat posed by the activities of the Jats. Thirdly a large number of the Jats had already settled themselves within the territory of the Raja and the Jats of Ranthambore had once created disturbance under Rajaram during the time of the Bishan Singh's father Raja Ram Singh and seemed to be in alliance with the Jats of Sinsini.\(^3\)

However after a difficult campaign in the territory of the Jats the Mughal under the command of Prince Badar Bakht and Raja Bishan Singh succeeded in capturing the fort of Sinsini from the Jat leader Fateh Singh\(^4\). The capture of Sinsini rendered a severe blow to the Jats and created internal discussion among the Jats, though it did not crush the Jat power. The Jats now having lost their faith in the abilities of Fateh Singh, rallied themselves under Churanman, the brother of Raja Ram.\(^5\)

In the year 1722 marks the recognition of Bharatpur as a separate state. Badan Singh's successor Suraj Mal was the most

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1. Udairam to Bishan Singh, 17th August, 1689, VR. R.A.B. No. 188.
important chief of Bharatpur. He laid the foundation of Jat kingdom. Here it is pertinent to note that the east while rulers of Bharatpur (before the formation of Rajasthan) belong to the Jats of the Sinsiwar clan and claimed the descent from Madan Pal, a Jadon Rajput and third son of Pal, who ruled in the eleventh century A.D. at Bayana and subsequently acquired possessions, which later on formed Karauli state.\(^1\) It is said that any of the Madan Pal's descendants, Balchand, kept a Jat women as his concubine and by her two sons, Bijaj and Sijay, who were not admitted into Rajput brotherhood but were regarded as Jats. Having no gotra or clans of their own, they took the name of Sinsiwar from their paternal village, (Sinsani 13 km south of Deeg). The chief of Bharatpur traces his descent to them.\(^2\) After the decline of Jats the Sindhias occupied the three more district. There fourteen Parganas of the state of Bharatpur were rearranged subsequently into ten tehsils for administrative convenience.

The ruling family of Dholpur state were Jats of Bamraolia clan, the later name being derived from Barmaroli near Agra, where an ancestor of the family is said to have hold lands in about 1195 A.D. They joined the Rajputs, against the Muslims and received the grant of the territory of Gohad about 1505 A.D. when they assumed the title of Rana.\(^3\)

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2. Ibid, pp.245
Britisher controlled the entire district of Bharatpur and the rulers of district was only given her power as a zamindari. In 1862, 'Adoption Sanad' were granted to the ruler of Bharatpur and Dholpur by British government. It provided that 'on the failure of natural heirs, the adoption by yourself and future rulers of your state of a successor according to Hindu law to the customs of your race, will be recognized and confirmed.'

The Matsya Union consisting of Alwar, Bharatpur and Karauli states was inaugurated on 17th March 1948. Among the princely state of Rajasthan, this was the first union to be formed. There was the beginning of the merger of all the Rajputana states to form a single state in the Indian Union. The Matsya union was merged with the United states of Greater Rajasthan on 15th May, 1949 and with Rajasthan on 26 January, 1950.

In time-honored social classification of Hindu Society based on Varnashram is only faintly visible in the present conditions in the district. As elsewhere, Hindu society is divided into numerous castes and sub-castes. However, a short account of the principal clan, caste is given below.

**Brahmins**

Numerous in Dholpur division, the Bramins are spread all over the district, because, in the Hindu social system, they

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1 Khadgawat, Nathuram, Rajasthan role in the Struggle of 1857, Jaipur (1857) p.72.
performed many religious rites. Traditionally Brahmins are priests in Hindu temples. There are no less than 200 big temples in the district and each of them has a Pujari – worshipper. According to 1961 census Brahmins was one of the numerically dominant castes in the area now covered by Dholpur Sub-division (now a new district). The principal sub-division of Brahmins in the district are Gaur, Sanadhya, Saraswat, Gautam and Chaturedi. Chaturvedi is sub-caste. At Bharatpur and in the area nearly, there are quite a few households of Chaturvedi Brahmins. They are known as Mathur Chaturvedi, since they are said to have originated from Mathura. Chaturvedis are further divided into Karva (bitter) and Meethe (sweet). Both are endogamous group.

In Bharatpur District sub-division, villages Devaka, Margarh, Hetalpur, Adampur, where founded by Brahmin zamindars. In Dholpur sub-division there are fifteen village which were held by the Brahmin zamindars round about 1600 A.D. Village Ami, Nagla Ansoo, Balipore, Andla, Kasison, Nandpurpala, Nayela, Beharipur, Bhojpur were founded by the Brahmin zamindars. In Nadbai one Keshav Brahmin acquired a forest from the Poruch chief of Daryapur, and after clearing it, founded a village thereafter his own name i.e., Nagla Keshav. Village Nagla Jodha was founded by Jodha Ram a Brahmin cultivator. In Khaira, Brahmins founded many villages in the sixteenth century. Village Khutipura, Rathbhanghar, Senpur, Darshana and Mohanpura may be sited as
example of such settlement. During the succeeding centuries, the position of Brahmin zamindars was further strengthen. Enjoying the privilege of being the priestly caste, the Brahmin acquired a number of villages as muafi (free hold) lands. Later, they extended their zamindari possessions even more and, as bankers and money lenders and thereby acquired a large number of other villages.

**Jat**

While the Brahmins hold pride of place in the social structure by reasons of the functions traditionally assigned to them, the Jats, as ruler, held an important position in the district and are owners of soil. Both at Bharatpur and Dholpur the ruling families are Jats. The Jats are numerous in Bharatpur subdivision.

There are different views about the origin of the Jats. According to one story, the Jats take their name from Jata malted hair of lord Mahadeo.\(^1\) To Mesfield the word *jat* is nothing more than the modern Hindu pronunciation of *Yadu*, to which Krishna belonged and which is now represented by the Jadon Rajput.\(^2\) According to yet another view, the family of Jadons, a section of Thakurs from which the ruling chief of Bharatpur claim descent, sprang from Jad, and one of the five sons of Raja in Bengal hundreds of years ago.\(^3\)

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1. Crook, W., Tribes and Caste, 1896, p.246.
The jats are descendants of early Aryan invaders and they are predominantly found in part of Bikaner, Jaipur and Marwar. Their present in Bharatpur District is due to more recent invasions.¹

The exogamous gotras of the jats in the district are Sinsiwar, Sogarwal or Soganiya, Khunteta, Bhagore, Chahor, Chaudhary, Nautiwal etc.

In social hierarchy, Jats do not consider themselves below the Rajputs in the Bharatpur sub-division where they are in large number. In this connection it is import to mention that Jats, Minas and Gujars may all smoke together, and eat together out of the same degchi but not the same thali.²

**Gujar**

The third important caste in the district is Gujar. Gujars are considered kshatriyas below the Jats in social hierarchy. The Gujar is a man of flocks and herds, while the Jats are industrious and skilled agriculturist. In Bharatpur there are two types of Gujars: Khare Gujar and Laur Gujar. The former are principally engaged in making butter and ghee.³

During 16th century the Gujar estates are not mentioned but in 1874 A.D. they were numerous in the district. The Gujars are of

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1. Census of India, 1931, p. 123
3. Tribes and Caste, p. 440.
very unsettled people and adopted the habits of plundering and cattle lifting. There favourite home in the district is in the jungle tracts in khaddars of Gambhir and Ruparel rivers, were the rough, uncultivated waste afford them good pasturage for their cattle. During the latter half of the past century and the first quarter of present century there were several powerful Gujar chiefs in the district, but there possessions have been much reduced during the old settlement. At the end of the last century Jeet Singh Gujar of Parikshitgarh was one of the most power Hindu chieftain in the district. The Gujar have zamindari possessions in Kaman, Dholpur, Rajkhera and other adjoining part of the district.

**Chamar (Jatav)**

The other important community in the district is Chamar or Jatav (Cobbler). The sub-caste of the Chamars are: Chamari, Bhambi, Jatav, Jatia Mochi, Raidass and Raigar or Raigar or Ramdasia. The Chamars are traditionally carriers, tanners and day labourers. The present name of the caste, namely Chamar, is a corruption of Charma -Kara, ‘a worker in leather’. Originally a single community, it was dismembered over the years into the different sub castes referred to above. The sub-caste are endogamous group which follow the rulers of exogamy different from one another. Amongst themselves, the Chamars consider those inferior who dispose off dead animals and eat beef. Many of the Chamars now call themselves as Yadav because they argue that Jatav is a
corruption of yadav. The caste Panchayat in this community are very important for they discuss issue relating to connubiality, illicit sexual relations and jajmani. It is however true that the sanction of caste Panchayat is not so effective now at it was formerly.

**Mahajans**

Most of the Mahajans in the district are Jains and their principal division are Saravgi, Agrawal, Khandelwal, Vijayawargi, Maheshwari, Porwal and Paliwal. The Saravgi are jains, the word Saravgi is a corruption of Shrawak, a Jain worshipper. They are very strict in their observances and carry the reverence of animal life to an extreme. They neither permit martial or commercial relation with Oswal, nor do they engaged Brahmins to officiate at their wedding. They have Pandits from their own community. Khandelwal Mahajans originally came from Khandela village in Sikar district. The people of this caste are Digambar Jains. Vijayawargis also came from Khandela village and are mostly Jain businessman. The Mahashwaris are Hindus, they traces their descent from Rajputs, Chiefly from Chauhan, Partihara and Solanki clans. The name of the caste is derived from Mahadeo or Mahesh, who is an important deity of this caste. The Maheshwaris consist of 72 exogamous groups. The Porals are said to be originally Rajput of Patan in Gujrat where they embraces Jainism some seven years ago. The Oswal and Porwals intendine but do not
inter marry. The Porwals are also mostly traders and money lenders, they are indigenous bankers.

**Meos**

Meos from a large community in Kaman and Bayana tehsil of the district and in the contiguous district, namely Alwar. They are Muslims believed to be formerly Hindus, estimates vary with regard to the time when their conversion to Islam took place. The Meo community is exposed of fifty two clans, of which the large twelve are called Pal and smaller ones, gotras. Further subdivisions within a Pal are known as thana a group of those members of pal who distinguish themselves as being the progeny of a particular son of Dada (forefather of the Pal). The minimal social unit is ghar (family) which fairly approximates to the joint family known for the predatory acts in days gone by, Meos are now primarily agriculturist many of them big farmers.

Every pal is headed by a Chaudhary who wields great influence on the members of his unit. He is economically well off and socially respected. Jati-Panchayat plays an important role in enforcing ruler of exogamy, in defining conditions of divorce, in punishing cases of breach of promise for marriage and checking cases the sale of gials.

**Others**

There are occupational caste too in sizeable number in the district, the Kolis are found in the district, their traditional
occupation is weaving, most of them are also good masons. The other are Khatis or carpenters, Lohar or black smith, Sonars or gold smith and Nais or barbers. Nai is an important caste, for beside being barbers, they are traditional match makers. The presence of Nai is essential on almost all the ceremonial occasions, particularly at the time of marriage when they cut hair of baratis (members of marriage party), bathe the bridegroom and also work as groosman. For the service rendered, they are paid both cash and kind.

On the basis of the above discussion about the different zamindari clans from the very beginning to the mid 20th century. It may be concluded that Jat occupied the first position everywhere in the district till last. Bharatpur district is always dominated by Jats.

4. DIFFUSION OF SETTLMENTS

The study of spatial diffusion occupies a central place in geographical researches. The word diffusion from the verb ‘diffuse’ means to disperse or is from a centre; to spread widely, disseminate the Oxford English Dictionary).

The work on cultural as well as settlement diffusion could be traced in the frontier the of Turner1 in American history, Bowmen’s.2 Pioneer and Zoerg’s3 Pioneer settlement: Cooperation

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studies the classics of that period. During the thirties sauer and
Brand.² (1930) collected archaeological evidences from pueblo-sites
and attempted to deduce the culture areas and successions in
southeastern Arizona. Stanislawsky.³ (1946) traced the diffusion
of the grid pattern in the Americans. The cultural diffusion idea was
propounded by Sauer⁴ at world scale. Mitchel and Sandner in
1954, 1961 respectively. (1952). Chisholm⁵ (1962), however,
emphasized four major changes affecting diffusion of new
settlements. Firstly, socio-economic changes in land-holding
system help in depression of settlements, secondly removal of the
need for defensive agglomeration lead to hamletization in several
parts of India, thirdly, elimination of such factor, like lack of water
and disease etc. as improvement in water supply attracted settlers
in canal irrigated areas in Rajasthan and Haryana and malaria free
zone of Tarai region in Uttar Pradesh. Fourthly the systems of land
holdings are mainly responsible for diffusion in industrialized area.
Singh (1968) analyses the spatial diffusion settlements in eastern
Uttar Pradesh through physico-cultural forces.⁶

The progress of colonization has been discussed through five
stages corresponding to cultural periods represented by various

2 Sauer C.O. & Brand D., 'Pueblo Sites in South Eastern Arizona,' University of California,
4 Sauer, C.O., 'Agricultural Origins and Dispersals', Bowman Memorial Lectures,
6 Singh, K.N., The Territorial basis of Medieval towns and village settlement in Eastern Uttar
ceramic assemblages:

(i). Initial stage of human colonization.

(ii). First stage of human colonization Pre 1200 B.C.

(iii). Second stage of human colonization (B.C 1200-200 B.C)

(iv). Third stage (early 2\textsuperscript{nd} B.C - Late 3\textsuperscript{rd} A.D) c)

(v). Fourth stage (Early 11\textsuperscript{th} A.D - 1857).

The Aryan colonists from their first settlements in the Punjab gradually migrated southeast and eastwards down the Ganga valley (2500-2000 BC.) in perhaps two principal branches: One branch moved eastwards and established in the Ghaghara valley in Avadh with its capital at Ayodhya (near Faizabad) while the second branch moved along the Ganga and first occupied the Yamuna Ganga doab. Gradually the whole region got colonized into petty kingdoms comprising numerous villages

I. Initial Stage of Colonization

The initial stage of the colonization of the area is represented by the use of Late Harappan Pottery. In the study area only one settlement has been found at Pengora of the Late Harappan. Even for Yamuna region nearly 70 settlements were found. The settlements are generally located on the banks of the rivers and ware small in size, although a few of the larger ones are up to 4 hectares in area. The size of the settlements indicates a resident population of between 50 and 500. The average spacing between two settlements along the Yamuna and Chambal was almost the
ARYAN EXPANSION
NORTHERN INDIA

PERIANA GHUDAI
RANA GHUDAI 3,000 B.C
MOHEN JODAR
KOT DIJI
AMRI
DEASLUR
RAJADI
KALIBANGAN
RUPAR

1500 B.C
2000 B.C
2500 B.C
1000 B.C
1500 B.C RIVER 
GANGA RIVER
YAMUNA RIVER
MODIROCK SHELTER
LATE STONE AGE SITE
PRE HARPAN AND ALLIED SITE

100 0 100 200 300 Km

STUDY AREA

BASED ON CARBON 14 DATING & OTHER EVIDENCES

Fig.2.4

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same between 8 and 12 km.

II. **First stage of Human colonization**

The settlements are located on the riverbanks and in size and spacing are like the Late Harappan settlements. Only in some cases the spacing is comparatively less - between 5 and 8 Km. The cultural deposit is once again shallow (0.5 to 1.5 m) indicating the short duration of settlements. The various excavations in the region show that OCP deposits at these sites were mixed with brown earth, kankar and sand, which during excavations came out in lumps. The state was quite disturbed and no sign of regular habitations was found.

III. **Second Stage of Human Colonization**

The second stage of colonization is represented by the painted Grey ware (PGW) and Northern Black Polished ware (NBPW). At this stage settlement extended beyond the boundaries of the first stage. Now the Settlements are found all over the region. They are also found on major rivers as well as on the tributaries. Nearly 90% of settlements are on the riverbanks.¹

During the second stage of colonization rivers played an important role in the selection of sites. The settlements in the area of inundation are on the high terraces, overlooking the river and its vast flood plain. The terraces vary in height and steepness from a

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series of undulations to more or less level patches of cultivation. These patches are often inundated, providing fresh alluvial deposits rich in nutrients and are extremely good for cultivation. The evidence of flooding of OCP deposits shows that they were subjected to periodic flooding. The colonizers of the second stage seem to have learnt from this experience.

The size of settlements during this stage was sometimes as big as 8 hectares. When settlements on the tributaries reached a size of 2 to 3 hectare (400 to 600 Population) there was a tendency towards fission. The fission of settlements on the tributaries was perhaps due to the non-availability of sufficient good agricultural land in their vicinity. Further, the soils along the tributaries are not as fertile as the soils along the big rivers. This would have not only given fewer yields but also demanded longer fallow period to regain fertility. Smith (1972)\(^1\) explains that settlements of long fallow cultivation tend to be small, though the total population in the region may be large. The basic concept is that the long fallow cultivation does not so much limit the size of total population (within the limits of the environment’s carrying capacity) as limit the size of local units. The presence of large nucleated settlements on the Ganga is probably due to the greater availability of good cultivable land and shorter fallow periods.

The settlements, which are away from the rivers during this stage, are near large low-lying swampy areas, which were regular lakes in the past. On all these lakes sites of this stage have been found. The location of settlements besides them must have been due to the availability of water, aquatic food from the lakes and soft fresh alluvial soils around them. But in comparison to the riverside settlements the habitational deposit on lakeside settlement is less, showing that at the initial stages settlers might have faced disadvantages being away from the rivers and therefore perhaps deserted the site sooner.

The size of nearly 80% of the settlements remained small, having a population of less than 500. Only 20% of the settlements are big enough to accommodate a population of between 500 and 1000 or in a few cases even more. In the later phase of the colonization (600-400 B.C) three to four city sites may have accommodated 10,000 people or more. It can be safely inferred that not only the geographical area of colonization was larger during this stage but also the settlements were comparatively greater in size. The average spacing of settlements during this stage varied between 13 Km in the beginning to 6 to 8 Km in the later stage.

The lack of settlement on the Yamuna, especially

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1 Various census reports and Gazetteers of the second half of nineteenth and first half of twentieth century.
downstream of Agra, and the sparseness of settlement on Sengur can be partially explained by the presence of Kankary ravines, which extend up to 5 Km away from the river banks. The soils along these rivers are most unpromising and this results in sparseness even today. Downstream from Agra only three settlement worth mentioning have been found on the Yamuna. Musanagar (Kanpur District), Reh (Fatehpur District) and Kausambi (Allahabad district)\(^1\) In fact, no ancient city or town was located between Agra and Kausambi, a distance is nearly 600 km, while within the same distance on the Ganga many ancient cities and towns were situated. It is important to remember that even in modern times no significant city or town has developed on the bank of Yamuna in the above mentioned stretch. Thus, it can be safely concluded that the relative unattractiveness of the Yamuna continues from ancient times.

IV. **Third Stage (200 B.C. – 300 A.D.)**

This stage of human colonization is represented by the early historical period archaeologically represented by Red Slipped ware. A significant change took place during this stage of colonization. The settlement extended beyond the range of location of previous settlements. A substantial number of settlements are now found away from the rivers and lakes. The increasing pressure on the soil

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along the rivers and the lakeshores must have been one of the factor in the movement of people away from the rivers. The linear expansion of settlements has its own limitations and beyond a certain point settlements developed the momentum for circular and curvilinear growth, particularly when backed by habitable and cultivable land.\(^1\) In the other words, the increase of population along the river banks leads not only to the enlargement of settlements and intensive cultivation on the land around them, but also to the expansion of population in neighbouring areas. Besides, better technology in the form of increased and improved iron tools, and more organized efforts on the parts of the community and state must have helped people to open new areas for settlement.

The tendency towards the splitting of settlements along the tributaries after reaching a size of 3 to 4 hectare continued. The causes of this division must have been the same as during the earlier period. However, it must be emphasized that in general the settlement size increased, some times reaching as much as 15 hectares. The maximum number of settlement located away from the rivers and lakes are on good soils, which are well drained and can be profitably managed for agricultural purposes. The patches of usar and marsh have been avoided. One noticeable feature is that in the late period of this stage settlements also started

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appearing in less hospitable areas along the Chambal indicating, that an increase in population in some areas must have forced people to colonize areas previously not very much favourable. The average spacing between two settlements during this stage of colonization was 7 to 9 km. As in the previous stage, once again settlements are more closely spaced.

At this stage of colonization cities came to be fully developed. Monumental building came into existence and burnt bricks came to be used very widely. A few cities were planned, arts and crafts increased and long distance trade flourished. In terms of political power this stage of colonization witnessed one of the biggest empires of the ancient world, i.e., the Mauryan empire.

V. Fourth Stage (1175 – 1856 A.D.)

The next phase in the cultural evolution of the study area started with the arrival of Muslim in eleventh century. They constructed several forts and several trade centers. Muslim particularly Mughals built several mosques at several places. Very few settlements were developed during this period, but they changed the name of old settlements.

Some of the places were administrative headquarters and a few developed as trade centers. During this period, several roads developed in the study area. It is observed that several periodic markets and fairs were developed, which gave rise to new settlements in the area. Most of the fairs were arranged in the
winter and summer seasons so that the roads and cart tracks could be used for movements of goods and people. These socio-economic conditions favoured the growth of several new settlements in the study area.

The above discussions reveals that there has been a definite pattern in the diffusions settlements during successive cultural periods. In the initial stage the settlement were confined to the tributaries. In case of the first stage the settlements are generally located on the rivers banks but a few settlements have been found away from the rivers as well. During second stage of colonization are found on the major rivers and on the tributaries as well. In this stage settlements were found in the entire region and subsequently diffuse to the sites of lakes. In the third stage intensive colonization of new areas took place. The settlements diffused from the main from sites i.e., rivers and lake to well drained and less hospitable areas in the region. It is inferred that pressure of population was realized for sustenance. During the fourth stage the some of the settlements were sprung up in the form of administrative quarters. To carry out the socio-economic need of the existing settlements, roads market fair sites and other social amenities were developed. These developments further stimulated the growth of settlements all along and near the sits in the study area.